ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FORTY-SECOND ANNIVERSARY

OF THE

CAHABA BAPTIST ASSOCIATION,

HELD WITH

PROVIDENCE BAPTIST CHURCH,

PERRY COUNTY, ALA.,

FROM THE 14*th TO THE* 17*th OCTOBER,*

1859.

MARION, ALABAMA:

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MINUTES.

HAMBURG, Ala., October 14th, 1859.

The delegates from the churches, composing the Cahaba Association, met with the Providence Baptist Church, Perry county, Ala., according to appointment. The introductory discourse was delivered by Elder S. R. Freeman, from the 2nd chapter of James and 29th verse—"But wilt thou know, O vain man, that faith without works is dead."

1. After a recess of one hour, the delegates re-assembled. Elder, A. G. McCraw, the former Moderator, being present, took his seat. and called the Association to order; and prayer offered by Elder A G. McGraw.

2. Letters of correspondence from the churches were offered by Brethren M. T. Sumner, and C. E. Thames and J. G. Hudson, and delegates names enrolled.

3. Upon motion, Elder S. R. Freeman and Brother Joseph Evans were received from Hopewell Church, as delegates from said church, there being no letter from said church.

4. Proceeded to the election of Moderator and Clerk. Brethren M. T. Sumner, C. E. Thames and J. G. Hudson were appointed tellers, which resulted in the election of Elder A. G. McCraw, Moderator, and Wm. S. Miree, Clerk.

5. A committee was appointed to arrange preaching. Brethren E. D. King, George Hopper, Wm. A. Milton, Isaac Thomas, together with the pastor and deacons of Providence Church, were appointed said committee.

6. Resolved that Elder A. M. Poindexter, Corresponding Secretary of Foreign Mission Board, Elder S. A. Creath, Agent of Foreign Mission Board, for the State of Alabama, and Elder M. T. Sumner, Financial Secretary of Domestic Mission Board, and all ministering brethren, invited to seats with us and to participate in our deliberations.

7. Called for correspondence from sister associations. See table of correspondence.

8. Returned correspondence to sister associations. See table of correspondence.

9. Resolved that the order of business of the last Association, be adopted as the rule of this Association.

10. Resolved that any members of this body who may be present at any meetings of the sister associations with whom we correspond, are hereby authorized to report themselves as correspondents from our Association, which shall be a standing rule of this body.

11. Upon motion the following named brethren were appointed delegates to the Alabama State Convention, viz: Elders J. S. Ford, M. T. Sumner, John Dennis, T. M. Bailey, D. P. Bestor, S. A. Craeth, C. J. Crews, and Brethren J. G. Hudson, J. E. Prestridge, Dent. Lamar.

12. The Committee on Preaching made the following report, viz: Elder D. P. Bestor, at the Baptist Church, Friday night; Wm. N. Reeves, in the Methodist Church, Saturday afternoon at 2½ o'clock; Sunday morning at the Baptist Church, Elder B. Manly, Sen.; afternoon at the Baptist Church, Elder A. M. Poindexter; at night, Elder L. L. Fox. Elder A. G. McCraw and R. Holman to administer the Sacrament. At the Methodist Church, Sunday morning, Elder W. Wilkes; Sunday evening, at the Methodist church, to the colored people, Elder John Talbert; Sunday morning, in Marion, at the Baptist Church, Elder D. P. Bester; at night, Elder Wm. N. Reeves.

13. Resolved that the Baptist Bible and Colporter Society of the Cahaba Baptist Association, have the use of the Baptist Church tomorrow night for the purpose of holding their meeting.

14. Upon motion, adjourned until to-morrow morning, 9 o'clock; prayer by Elder M. T. Sumner.

Saturday Morning, 9 o'clock, October 15.

15. Met pursuant to adjournment; prayer by Elder Wm. N. Reeves.

16. Resolved that the following named committees be appointed, viz: On Temperance—Elders John S. Ford and C. J. Crews, and Brethren Thos. Turnbow and Wm. S. Hanner. On Domestic Missions—Elder M. T. Sumner, and Brethren D. Woodfin, C. C. Smith, R. O. Harris. On Foreign Missions—Elders S. A. Creath, T. M. Baily; John Dennis, and Brother Johnston McCawley. On Indian Missions—Elder Wm. H. McIntosh, and Brethren W. N. Wyatt, J. H. W. Crow, Daniel Terry. On Southern Publication Society—Elder J. C. Wright, and Brethren J. B. Lovelace, A. Muckle, E. A. Young. On Religious Instruction of the Colored People—Elder H. Talbird, and Brethren J. W. Crenshaw, James M. Walters,

George Hopper. On Finance—Brethren J. E. Prestridge, A. P. Johnston, E. D. King. On Letters and Documents—Elder S. R. Freeman, and Brethren Jesse M. Ford, M. C. Buck. On Auditing Committee—J. C. Wright, and Brethren Levi Martin, E. E. Tramell. On Bible and Colportage Society—Elder D. P. Bester, and Brethren Dent. Lamar, C. E. Thames. On Education—Elders W. Wilkes, T. M. Bailey, L. L. Fox, and Brother J. E. Prestridge. On Sabbath Schools—Brethren James G. Hudson, Allen Stephens, and J. B. Fiquet.

17. Upon motion, R. Holman, Corresponding Secretary of the Domestic Mission Board, S. B. C., was invited to a seat with us, and to participate in our deliberations.

18. Resolved that this Association hereafter dispense with missionary sermons, in order to give more time to the consideration of the reports on Missions.

19. Called for reports of Standing Committees.

20. Report on Foreign Mission was read, and it was resolved that prayer be offered by Elder John Dennis for the success of missions, after which the report was adopted. Appendix A.

21. Report on Domestic Missions received and adopted. Appendix B.

22. Resolved that we accept the invitation of the Providence Baptist Church, to commune with them, on Sunday evening.

23. Upon motion, Brother E. C. Norris, from Grandcane Association, Louisiana, was invited to a seat with us, and to participate in our deliberations.

24. After a recess of one hour, met pursuant to adjournment.

25. Resolved that when this Association adjourns, it adjourn to meet with the Fellowship Baptist Church, Brush Creek, Perry county, Alabama, Friday before the third Sabbath in October, 1860.

26. The Report on Indian Missions was read, and laid on the table for the purpose of taking up a collection for the support of a missionary to the Indians, pledges were given to to the amount of $165, to be paid in 1860. Appendix C.

27. Report on Religious Instruction of the Colored People was read, and adopted. Appendix D.

28. Report on Sabbath Schools received, and adopted, Appendix D.

29. Upon motion, the names of the delegates were called and absentees marked.

CHURCHES.	COUNTIES.	DELEGATES.
Bethel,	Bibb,	Brethren Benjamin Little, Jas. Perkins.
Pisgah,	Perry,	Brethren Wm. A. Melton, Rb't O. Harris, Jesse M. Ford, Wm. S. Mirce.

Mount Edon,	Perry,	....	Brethren Thomas Lester, Johnston McCawley, Jesse B. Kinard.
Concord,	"	....	Brethren James M. Walters, J. W. Little, Jas. Massey.
Pilgrim's Rest, &c.	"	....	Brethren M. C. Wells, A. J. Stewart, D. Gentry.
Hepsaba,	"	....	Brethren Wm. S. Hanner, Francis M. Ford.
Fellowship Brush Creek,	"	....	Brethren E. E. Trammel, William Griffin, John B. Trammel.
Oakmulgy	"	....	Elder A. G. McCraw, and Brethren A. P. Johnston, J. W. W. Crowe, G. Hopper, C. C. Smith, O. H. Perry.
Mount Zion	Bibb	....	Brother Henley D. Lightsey.
Selma	Dallas	....	Elder W. Wilkes, and Brethren M. Burns, J. E. Prestridge, D. Lamar, and C. E. Thames.
Bethsada	Greene	....	Brother J. E. Stringfellow.
Sardis	Perry	....	Brethren C. Tubb, A. Woolley.
Medline	"	....	Elder John S. Adams, and Brother Daniel Terry
Macedonia	Greene		
Union	Perry	....	Elder C. J. Crews.
Providence	"	....	Breth. T. Turnboe, A. Weaver, J. Dunevan, J. Y. Jackson J. W. Crenshaw, J. F. Howell.
Mount Pleasant	"	....	Elder J. S. Ford, and Breth. W. Cureton, M. Phillips.
Liberty	Dallas	....	Elder John Dennis.
Pine Flat	Perry	....	Jermin Fike, Wm. M. McCullough, Eli P. George.
Antioch	"	....	Brother John Frasier.
Mount Gileod	Bibb	....	Brother James W. Stanley,
Uniontown	Perry	....	Elder L. L. Fox, and Brethren James G. Hudson, L. Martin, John Rosser, David Woodfin, N. C. Booth, John B. Howlett, J. B. Vaiden

Siloam	Perry	Elders	W. H. McIntosh, H. Talbird, T. W. Toby, S. A. Craeth, M. T. Sumner, R. Holman, & Brethren W. N. Wyatt, E. D. King, E. Fagan, J. T. Barron, W. P. Holman, Wm. B. Lawson, J. B. Lovelass. John Moore, J. H. Lee.
Newburn	Greene	Elder	J. C. Wright.
Cahaba	Dallas	Elder	T. M. Bailey, and Bro. A. J. Walford.
Selma. Salem	Dallas	Elders	J. C. Wright, E. C. Brame.
Mount Pleasant	Tuscaloosa	Brethren	M. E. Buck, James King.
Hopewell	Perry	Elder	S. R. Freeman, and Bro. Joseph Evans.
Newhope	"	Brethren	E. W. Davis, J. M. Lawless.
Shilo	"	Brethren	Isaac Thomas, J. M. Heard.
African Baptist Church	Mobile	Elder	D. P. Bestor.
Friendship	Perry		

30. Resolved, That a Committee of three be appointed to perfect the report on Sunday Schools, and report Monday morning—Brethren James G. Hudson, J. B. Vaiden, Dent. Lamar, were appointed said committee.

31. Report on Bible and Colportage Society read and adopted. Appendix E.

32. Report on Indian Missions was then taken up and adopted. Appendix F.

33. Upon motion, adjourned until Monday morning, 8½ o'clock; prayer by Elder L. L. Fox.

SUNDAY, October 16, 1859.

34. Pursuant to arrangement, Elder B. Manley preached in the Baptist Church, and Elder W. Wilkes in the Methodist Church, and Elder D. P. Bester in the Baptist Church, at Marion, to large and attentive congregations. The Sacrament was administered to about one hundred and fifty communicants, by Elders A. G. McCraw and R. Holman. Elder L. L. Fox preached at night to the whites in the Baptist Church, and Elder John Talbird to the blacks at

night in the Methodist Church, and Elder Wm. A. Reeves at night in the Baptist Church, at Marion, according to appointment. The day was profitably and pleasantly spent, and no doubt that its privileges and benefits will be felt and remembered in the great day of accounts by many.

25. Monday morning, 8½ o'clock, October 17th, met pursuant to adjournment. Prayer by Elder D. J. Bester.

36. The Treasurer's report was read, and referred to the Auditing Committee. Appendix G.

37. Report of the Committee on the Widow's Fund was read, and upon motion, business was suspended for the purpose of taking up a collection to aid in the support of the widows of brethren Tubb and Summers; contributions $56. The report was then adopted. Appendix H.

Elder C. J. Crews and brethren E. C. Trammel and R. Woods were appointed a Committee of Distribution.

38. Report on Finance was read and referred to the Auditing Committee, under head of Treasurer's Report.

39. Report on Education was read and adopted. Appendix I

40. Report on Temperance read, amended and adopted. Appendix K.

41. Auditing Committee's report read and adopted. Committee discharged under the head of Treasurer's and Finance Committee's Report.

42. Report on Southern Publication Society read and adopted. Appendix L.

43. Report on Letters and Documents read and adopted. Appendix M.

44. WHEREAS, The observance of the last week in July past in devotional exercises was adapted to awaking a more enlarged Missionary spirit and a more devoted piety in the church; therefore,

Resolved, That this Association recommend the churches to hold similar meeting in July 1860, and that a committee, consisting of Rev. W. H. McIntosh, H. Talbird, M. T. Sumner and R. Holman, be authorized to make all the arrangement for said meetings.

45. The Moderator announced the Chairmen of the following Standing Committees: On Temperance, L. L. Fox; On Bible and Colportage, J. E. Preastridge; On Education, W. McIntosh; On Domestic Missions, John L. Ford; On Foreign Missions, R. Holman; On Indian Missions, J. C. Wright; On Sabbath Schools, S. R. Freeman; On Southern Publication Society, N. L. DeVotie; On Religious Instruction of Colored People, James G. Hudson.

47. Upon motion, brethren Wm. A. Melton, Wm. S. Hanner and David Wordfine were appointed a Committee on Nominations.

47. Upon motion, the association went into the election of a Treas-

urer for the ensuing year. Brother Wm. B. Lawson was duly elected.

48. Upon a petitionary letter from Fellowship Church, a letter of dismission was granted.

49. Upon motion, Brethren Wm. A. Melton, Wm. S. Miree, Jacob Kinard, Soloman Smith and Benjamin F. Boling were appointed Executive Committee for the ensuing year.

50. The report of the Committee on Nominations was read as follows, viz: Elder L. L. Fox to preach the Introductory Sermon, Elder R. Holman alternate.

51. Upon motion, the letter of correspondence of last year be adopted as our corresponding letter for the present year.

52. *Resolved*, That twenty-five dollars be appropriated to the Clerk, for printing and distributing the Minutes of this Association, and that he have twelve hundred copies printed.

53. *Resolved*, That all money sent up to this Association be paid to the agents of the different objects for which it was sent.

54. *Resolved*, That this Association return their sincere thanks to the citizens of this community for their kind and Christian hospitality to its members; also, to the Methodist Church for the use of their house of worship.

55. Upon motion, Elder Wm. H. McIntosh and Brothers W. N. Wyatt and E. A. Blunt were appointed a committee to supervise the manuscripts of the Clerk, preparatory to printing.

56. The Association having disposed of all the business before it, adjourned with prayer by Brother Wm. A. Melton; benediction by Elder A. G. McCraw.

The Cahaba Baptist Association

To her Sister Associations with whom she corresponds:

DEAR BRETHREN: We avail ourselves of this occasion to renew to you the assurances of our Christian love and undiminished interest in your welfare. During the past year many of our churches have enjoyed precious seasons of revivals; others have received, to a less extent, tokens of the Divine favor, while some complain of coldness in the Master's service. May we not all take the admonition of the Apostle, "it is high time to awake out of sleep," and be more engaged in the great work confided to us.

May the blessings of God, dear brethren, ever attend you.

A. G. McCRAW, *Moderator*.

WM. S. MIREE, *Clerk*.

TABLE OF CORRESPONDENCE.

Correspondence Received.

ASSOCIATIONS.	DOCUMENTS	MESSENGERS.	MODERATORS.	CLERKS.
Alabama, -	Let. & Min.	W. C. Reaves, C. H. Cleveland. W. B. Hanalson,		
Bethel, - -	Let. & Min.	Jno. Talbot, F. C. Lowry,	Elder L Parks	R. D. Marshall.
Mulberry, -	Let. & Min.	O. A. Brassel,	J. A. Mullins.	Wm. Creel.
Tuscaloosa, -	Let. & Min.	B. Manly,		
Unity, - -	Let. & Min.		J. D. Moodee.	J. J. Lamar.

Correspondence Returned.

ASSOCIATIONS.	DOCUMENTS	MESSENGERS
Alabama, -	—	A. G. McCraw, M. T. Sumner, W. H. McIntosh and Dent Lamar.
Mulberry, -	—	J. S. Ford and E. T. Tramell.
Bethel, - -	—	J. C. Wright, L. L. Fox and Jas. G. Hudson.
Tuscaloosa,	—	H. Talbird, Wm. N. Wyatt, B. F. Hill and J. B. Fiquet.
Shelby, - -	—	S. A. Creath and J. E. Prestridge.
Unity, - -	—	S. A. Creath, M. T. Sumner and Isaac Thomas.
Bigbee, - -	—	H. Talbird, S. R. Freeman and J. C. Wright.

CHURCHES AND THEIR POST OFFICES.

CHURCHES.	COUNTIES.	POST OFFICES.
Bethel, - - -	Bibb,	Centreville.
Mt. Gilead, - -	—	—
Mt. Zion, - - - -	—	—
Hepsiba, - - -	Perry,	Muse.
Pisgah, - - -	—	Perryville.
Pilgrims' Rest, - -	—	Ford's Mill.
Concord, - -	—	Radfordsville.
Friendship, - -	—	Griffin's.
Oakmulgy, - - -	—	Summerfield.
Providence, - -	—	Hamburg.
Shiloh, - - -	—	Chesnut Hill.
Selma, - - -	—	Selma.
Liberty, - - - -	—	Orville.
Mt. Edon, - - -	—	Marion.
Pine Flat, - - -	—	Perryville.

Fellowship, Brush Creek, -	—	Brush Creek.
Hopewell, - - -	—	Marion.
Siloam, - - -	—	—
Union, - - -	—	—
Mt. Pleasant, - -	—	—
Sardis, - - -	—	Buck Snort.
Antioch, - - -	—	Greensboro'.
Salem, - - -	—	—
African Baptist Church, -	Mobile.	Mobile.
Mt. Pleasant, - -	Tuscaloosa.	Havana.
Macedonia, - - -	Green.	"
Bethsada, - - -	—	Greensboro'.
New Hope, - - -	Perry,	Havana.
Newbern, - - -	Green,	Newbern.
Medlin, - - -	Perry.	Chesnut Hill.
Cahaba, - - -	Dallas,	Cahaba.

[J] REPORT ON FOREIGN MISSIONS.

The Committee on Foreign Missions beg leave to Report:

In reviewing the past, we are led to believe that our people never felt a more deep interest in the spread of the Redeemer's Kingdom in foreign lands, and the salvation of men, than they now do. Their earnest efforts and liberal contributions are so many evidences of this. Many have contributed to send the Gospel to the heathen this year that never did before. If the feelings of all who profess the religion of Christ could be enlisted in the great work of saving souls, then would the Church look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Then would the millions of China and Africa and the islands of the sea hear the Gospel.

From the last report of the Foreign Mission Board we learn there has been paid into the treasury, from the 1st of April, 1858 to the 1st of April, 1859, $39,824 37, being an increase of $5,521 82 on the receipts of the previous year.

The last intelligence from our Missionaries in China was encouraging. One writes, the Gospel is taking root in China, and must ultimately yield an abundant harvest.

The Letters from our Missionaries in Liberia show there have been several revivals during this year, and a number of baptisms.

Recently, two Missionaries have been appointed by the Foreign Mission Board: Brethren C. H. Tay and and J. G. Shilling.

Our duty to those who are destitute of the Gospel is plainly taught us in God's Word; it is to preach it to them. But we need men to do it. Should we not then pray the Lord of the harvest to raise up men for that purpose? Your committee recommend to this body that the last week in next July be spent in Missionary meetings.

Respectfully submitted,

S. A. CREATH, *Chairman.*

[*B*] REPORT ON DOMESTIC MISSIONS.

There is no matter of more vital interest to the population of America than the subject of *Domestic* Missions. Indeed, it has already aroused the regards of European philanthropists and christians. The Rev. J. A. James, of England, in an address to the American citizens then in that country, speaks to them in terms of startling moment, as he refers to the elements of our society, and the dangers to which we are exposed. Thousands of the inhabitants of the Old World are annually flocking to our shores, and incorporating themselves into the texture of Western life. Shall we be indifferent to our own wants and necessities, when others far away beyond the blue ocean cannot fail to have their sympathies awakened, and their hearts moved with tender concern for our future history? No, my brethren; the great mind of American christians is at work, and they will not be content till every house shall have an altar erected to the One True God, and one people shall acknowledge in their daily life the principles of eternal truth. It is to accomplish this that your Board of Domestic Missions has been organized through the intelligence and christian liberality of Southern Baptists. They are endeavoring to plant the standard of Bible doctrine, and practice upon every hill-top and through every valley from the Gulf of Mexico to Kansas, and from the shores of the Atlantic to the broad Pacific. How far they have done this you can learn from the reports of the Board of the Southern Baptist Convention. Their work has been limited only by the amount of your liberality and those associated with you throughout this vast Southern and South-Western field. It remains for you and others to say whether this work may be expanded to meet the present and daily increasing demands of the times. Would you win souls to God, and add fresh laurels to the crown of your Saviour's glory? then, my beloved brethren in Christ, come up to this work with a new purpose, and bring your offerings

to the altar of your country and your God. Are you not able to do this? Should you not do this? Does not your interest require it? Has not the cry of Macedon reached your ears? Can you meet the full measure of your responsibilities and be indifferent to the complete evangelization of these States and Territories? We have been gratified to see what is being done by our District Associations, in supplying a preached gospel to the people, and especially to the poor and destitute. The blacks upon our plantations, the Germans in our towns and cities, the Chinese of California,—all are receiving attention from our various oganizations, and particularly from the Board specially intrusted with this mission. But we must not extend this report, already, perhaps, too long, and will close with an extract from the Report of the Board in Marion to the Convention, showing the number of laborers in service during the year ending April 1st, 1859, and the practical results of those labors:

"During the last year 104 Missionaries and agents have been under commission of the Board; a few of whom have labored only a portion of the year. We have Missionaries in every Southern and South-Western State, in the Indian Territory and California. To the above number add 35 among the Indians, and we have 139 in the entire field. We trust the time will soon come when the resources of the Board will enable them to employ twice the present number. The harvest is yet large and the laborers few.

PRACTICAL RESULTS.

All the actual services rendered by a faithful Missionary cannot be recorded with pen and ink. Nor is it our custom, in these annual reports, to give in detail all that the Missionaries record and submit to the Board. The following summary contains the principal items contained in the reports for the last year, so far as they have come to hand: Churches and stations supplied, 533; discourses delivered, 11015; prayer meetings, 3020; baptisms, 1677; received by letter, 718; conversions in connection with the labors of the Missionaries, but not baptized by them, 766; Sabbath Schools, 114; teachers, 601; pupils, 5570; teachers converted, 4; pupils converted, 202; pastoral visits, 10,391; churches constituted, 26; ministers ordained, 24; deacons ordained, 43; young men connected with mission churches, preparing for the ministry, 58; meeting-houses commenced during the year, 28; meeting-houses finished, 15. In the performance of these labors 75,607 miles have been traveled."

Respectfully submitted, M. T. SUMNER.

[D] REPORT OF THE COMMITTEE ON THE RELIGIOUS INSTRUCTION OF THE NEGROES.

No class of persons have stronger claims upon our christian sympathies than our negroes; and when our attention is directed to the subject, we cannot fail to perceive the importance of decided and well-directed efforts for their evangelization. No true hearted Southern christian has ever denied this; and the only question before us is, how can we best perform this solemn duty? It is, indeed, a difficult question to answer; yet it is one which presses upon every christian slave owner with a force and solemnity which none but himself can realize. It is a question which must be met. Fidelity to our own Master—fidelity to ourselves and to the souls of our slaves, demand this at our hands. Perhaps no plan could be devised which would be absolutely free from difficulty. A plan which might be found to work well in one place, would be wholly inoperative in another. All the plans which have hitherto been adopted, and which have been *wisely* and *energetically* pursued, have resulted in good to the negroes; for, wherever the Gospel has been brought in contact with the hearts and consciences of men, its tendency has been to meliorate their condition and make them better in all the relationship of life.

All this is true; but our report is addressed to the christian masters connected with the Baptist Churches of the Alabama Association. The question is, how can they labor most effectually for the moral cultivation of the "slaves born in their house and bought with their money?" In answering this question we remark, that God observes and requires His people to observe some connection between the means and ends to be attained. They shall reap only as they sow. If they desire the conversion to God of their servants—the nurses of their infancy and the playmates of their boyhood—they must deny themselves and labor for that specific object. God has, by a most beautiful and gracious arrangement, ordained that christian masters themselves shall be the instruments of saving those who are thus absolutely dependent upon them. By thus throwing upon the masters the responsibility to labor and pray and care for the salvation of their servants, He affords them the opportunity of exercising some of the choicest graces of the christian character. These are duties which are binding upon the christian master, and which he must perform *alone*, each one for himself, even though all other men should stand aloof. Without waiting

for the stimulous of any combined effort, he must go to work with the single object of doing all the good to his negroes which is in his power. He must look on his servants and say—"This is one of my first duties, and here will I begin my share in the great work of converting the world to God. The slaves and their children (next to my own family) demand my first attention, because God has brought their case more immediately before my conscience and, in His providence, has placed them most directly under my influence. If I do not allow my light to shine before these my slaves and dependents, so as to guide them to Heaven, how can I be a light to my own family, to my neighbor, and to the world? If I am unfaithful in that which is least, how can I be faithful in that which is much?"

Here, then, is what we need: Individual effort directed to the attainment of direct and specific ends. And who does not see the beauty and fitness of this plan of operation? And, independent of all their results, who does not perceive the incalculable benefit which it confers upon the master? Let us, then, brethren, take God at his word. Let us depend less upon combined efforts and betake us to individual labor, and we shall not lose our reward. The righteous shall shine as the firmament, but those who turn others to righteousness shall shine as the stars in the firmament, forever.

Respectfully submitted,

H. TALBIRD, *Chairman.*

D] REPORT ON SABBATH SCHOOLS.

Your committee, having so short a time in which to write a report, (having been appointed since the Association convened,) cannot be expected to present a report which will embody such facts in connection with the Sabbath School cause within the bounds of the Cahaba Association, as to interest the Association, or stimulate us to greater zeal and activity in pushing forward this work, a work which should be near the heart of every man and woman who is a lover of the meek and lowly Jesus. Indeed, if your committee are to judge of the interest felt on this subject by the reports that have come up from the churches, to the Association, through the letters, they would readily conclude that there were but few *facts* of an interesting character that could be presented, and that the Sabbath School cause within the bounds of the Association, with a few honorable exceptions, was a *dead letter*. We are accustomed to meet year after

year at the Association, and hear it reported, that the cause of Sabbath Schools is a *glorious* and *blessed* cause; that the Sabbath School is the *nursery* of the Church; the stepping-stone into the kingdom of Christ on earth; and the very place, of all others, where the good seed is most likely to take root, grow up and bring forth fruit to the honor and glory of God; and yet, with all these reports made, and all the speeches which have been delivered, since the subject of Sabbath Schools was first agitated in the Association, we have a practical demonstration before us of the truth that our *actions* do not conform to our *professions;* that our *faith* is *dead.* The truth of the position here assumed is clearly demonstrated by the fact, that out of some thirty five churches represented in this Association, only six or eight (so far as your committee are informed) keep up Sabbath Schools; and some of *these* are poorly sustained. Brethren! these things ought not to be. God has called us into His vineyard to labor for the promotion of His glory and the advancement of the Redeemer's kingdom on earth. He has placed us here as *stewards*, and will require at our hands a strict account of our stewardship, and will, in the end, count us as *unfaithful* stewards if we fold our arms and sleep at our post, whilst our children and our neighbors around us are perishing for the bread of life. The Sabbath School cause *is*, indeed, a *glorious* and *blessed* cause, and one which should call forth the energies of our hearts and the labor of our hands; but how few seem to realize the truth so as to cause them to rally around its standard or battle in its defense. The Sabbath School is, indeed, the *nursery* of the Church, where the young scions may be planted, fitted and trained for the vineyard of the Lord; but how small the number who seem willing to water, to nourish and cultivate the tender plants so as to fit them for this vineyard? And while we constantly pray, *Thy Kingdom come*, we seem not to realize the fact that it is our business to labor and strive to bring to pass that for which we pray. We forget the great truth, that our professions and our prayers, without a corresponding effort in our lives, are as sounding brass and a tinkling symbol; that our *faith* without our *works* is *inoperative*, therefore *dead;* and that while *we* are thus folding our arms and crying, peace to our souls, our children are traveling the broad road that leads to death, and will, ere long, take up their abode in the regions of the damned, unless arrested by the Spirit of God and brought to Christ by and through the instrumentality of some one else.

And now the question arises, shall we continue to live at this poor dying rate, with our love so cold, so faint to Him who gave His life a ransom for *us*, that we might have a home in Heaven? Will not the Churches in the Cahaba Association be persuaded to arouse themselves, to buckle on their armor a-fresh, and battle in defence of the cause of Sabbath Schools, until every Church in the Asaociation shall have its Sabbath School, and every child and adult shall be taught the Word of God and brought to a knowledge of the truth as it is in Jesus? Brethren, if the Lord *be God*, let us serve *Him;* but if he be *Baal*, then let us serve *him*. Whatsoever our hands find to do, let us do it with *all our might;* remembering, that it is not *by might*, nor *by power*, but by the *Spirit of the Lord*, that we can succeed in our efforts. Let us double our diligence, and labor assiduously in this field of christian usefulness; and when life's toilsome journey is about to close, we will be enabled to look back on a life well spent, die in full assurance of a blessed immortality beyond the grave, and, together with our children, enjoy a seat at God's right hand in Heaven. That God my turn every *cursed idol* out of the hearts of His people, and reign without a *rival* there; and that the love of the world, its gold, its honors, its pleasures and allurements, may give place to an earnest desire and a corresponding effort for the promotion of Sabbath Schools, and the various benevolent operations of the day, is the sincere prayer of your committee.

Resolved, That pastors and deacons of the churches be requested to encourage the Sabbath Schools now in existence, and to organize them where they do not exist, whenever practicable; also, that our brethren, in their visits to the churches during the week in July set apart for Missionary meetings, be requested to give special attention to this subject.

All of which is respectfully submitted.

JAS. G. HUDSON, *Chairman.*

[C.] REPORT ON INDIAN MISSIONS.

No mission, in which Southern Baptists are engaged, has appealed more earnestly or with better success to the sympathies of God's people than that connected with the Indian tribes. The love of the red man for his native soil, his reluctance to leave the ashes of his dead, his forced emigration to a land that he knew not, the savage chivalry of his

nature; all invest his history with romantic interest, and appeal to the noblest feelings of humanity for the amelioration of his character. The Gospel is the only remedy for a fallen nature, the only civilzer that can raise from the rude barbarism into which sin has plunged the world, to the highest degree of refinement of which the mind is susceptible in the present life. Moved with pity for their hard lot, and by that expansive benevolence that is the soul of the Gospel, christian men have sought to win to Christ these wild children of the forest, and to guide their feet from the bloody war-path of their fathers into the peaceful walks of christianity. The Gospel has been borne to them, schools have been established for their children, and the arts of civilization have been introduced. These blessings are more and more appreciated, the Gospel is winning its way among them, and wherever its influence is owned, its effects are decided. A good degree of success has attended the efforts which have been made in their behalf. The Board of Domestic and Indian Missions of the Southern Baptist Convention, as we learn from their last report, have in commission 35 Missionaries, not including their scores of white missionaries. These supply about 135 churches and out-stations, who reported for the year 1859,—1857 sermons preached, 611 prayer-meetings attended, 2 ministers and 10 deacons ordained. 355 converts baptized, 5 churches constituted, 5 meeting-houses built, 4 sabbath schools, 13 teachers and 117 pupils. The work of translating accurately the Scriptures into their own languages has been commenced, and is progressing as rapidly as circumstances will allow. In view of what has been accomplished, it becomes us to thank God and take courage.

Your committee suggest the following resolution:

Resolved, That we will sustain our Missions and our Missionaries among the Indians, by our sympathies, our prayers and our substance, as God shall bless us with the means of doing this work.

Respectfully submitted,

WM. H. McINTOSH, *Chairman.*

[E] REPORT ON THE BIBLE AND COLPORTEUR CAUSE.

God's mercy is conspicuously displayed in His Word. We are sinful, prone to evil, ignorant, and liable to death. While in this situation, God reveals Himself to us as a

teacher—as a sacrifice, and presents to us the means by which we may come to Him and obtain everlasting life. That every family should be in possession of this revelation seems to be too obvious to require either argument or illustration.

Our duty is plain before us. We must put in requisition the most efficient means by which the Messenger from Heaven shall come, with its glad tidings to cheer every family, to direct every wanderer, to make peace with every rebel, and to light up the countenance of despair with the gleam of hope.

A collateral object of great importance, is the circulation of intellectual, moral and religious books. Many of our periodicals are either slanderous or pethy. Many of our books are extravagant and unnatural. Many are corrupting and immoral. We cannot persuade—we ought not to persuade our children and our neighbors not to read. We must substitute for this puerile, this corrupting literature, better periodicals and better books. By offering palatable, healthy and invigorating viands, we may persuade men to abandon weakening and poisonous food.

Our depositories, though eminently useful in their sphere, do not reach the destitute and remote parts of our country, and still less do they reach the heathen world.

Fortunately we need not theorize upon this subject. The Colporteur system has proved itself to be simple, cheap and eminently successful. We must, then, follow the example of other States and other organizations in employing zealous and industrious men to carry the Bible and other books to the destitute, to the ignorant and the reading world, until all shall know the Lord, from the least to the greatest.

All of which is respectfully submitted.

D. P. BESTOR, *Chairman.*

[F] MINUTES OF THE BIBLE AND COLPORTEUR SOCIETY OF THE CAHABA ASSOCIATION.

The Bible and Corporteur Society of the Cahaba Association held its Fourth Annual Meeting in connection with the Association, and was called to order by Rev. L. L. Fox, the President. The Society was opened with singing, and Bro. J. B. Varidell led in prayer.

The first business in order being the election of officers, on motion, it was

Resolved, That the officers be elected by nomination.

The old officers being put in nomination, received the unanimous vote of the Society, and were declared duly elected for the ensuing year. The Reports of the Secretary and Treasurer were then presented, read and adopted. An opportunity was given for persons to become annual members of the Society, when a number came forward and were enrolled as annual members. The following resolution was then offered by Bro. A. G. McCraw:

Resolved, That this Society proceed to raise means to support a Colporteur and Sabbath School Agent, to travel within the bounds of the Cahaba Association the ensuing year.

Pending the adoption of this resolution, the Society was addressed by A. M. Poindexter, W. Wilkes, A. G. McCraw and —— Baily.

The Society having failed to raise an adequate amount to carry into effect the resolution, it was adopted; and J. G. Hudson and W. Wilkes were appointed a committee to solicit funds for this object, and report at the call of the President. The Society then adjourned until the call of the President. Collection in cash, $29 65; In conditional pledges, $40.

L. L. FOX, *President.*

J. G. HUDSON, *Sec'y.*

[G] REPORT ON EDUCATION.

That the public mind is waking up to the importance of Education, none can deny; and that the minds of our own denomination are becoming generally interested in the subject, is a pleasing fact.

The increasing patronage which our State Institutions—the Howard and the Judson—are receiving, is a proof of this. Howard College, under the effective supervision of Dr. Talbud, and its able Faculty of teachers, has been for some years enjoying increasing prosperity.

The munificent liberality of Bro. Jesse Brown, in endowing a Theological Professorship, is also encouraging. The appointment of Bro. Toby to this Chair, we deem judicious and pleasing. The unprecedented number of Theological students, their piety and promise for ability and usefulness, should call forth the devout gratitude of our whole people.

The encouraging prospects of the agent, Bro. Barton, in perfecting the endowment, evinces the deep interest felt by the denomination, throughout the State, in behalf of the College. In short, with the united efforts and consant regard

of our brethren, the permanency and success of the Howard College is a fixed fact.

The Judson Institution, also, still continues to enjoy its usual prosperity. And we feel confident in the hope that it cannot suffer in the hands of its new Principal, Mr. N. K. Davis.

Your committee have to express their pleasure in the fact, that, in both of these Institution, moral and religious as well as mental culture, has always been regarded and attended to with vigilance, because of the deep interest of the Faculties in the wellfare of the pupils: with prudence, because of the care of the Faculties to keep out all undue influences which might excite party zeal or sectarian enthusiasm.

Your committee are of opinion that these Institutions have an increasing demand upon the confidence and patronage of the whole denomination in the State.

All of which is respectfully submitted.

W. WILKES, *Chairman.*

[*H*] REPORT ON TEMPERANCE.

Temperance, in a general sense, means moderation,—particularly habitual moderation in all laudable pursuits, and the lawful indulgence of the natural appetites.

Intemperance, is the want of moderation or due restraint. It is any exertion of body or mind, or any indulgence of the appetites or passions, which is injurious to the person or contrary to morality; so there may be intemperance in study or in labor, in eating or drinking, or in any other gratification.

But to be more particular in defining these terms, we would say that, Temperance consists in the moderate use of things useful, and total abstinence from those which are pernicious. Intemperance, then, is the moderate use of that which is hurtful,—together with the immoderate use of that which is necessary and useful. If a correct definition of these terms has been given, then we are prepared to say, that there is no small degree of Intemperance in our churches, and in all christendom. And this Intemperance is not only in temporal drinking, but in many other things,—such as the intemperate and filthy use of tobacco; yea, and in living generally. If we should be temperate in all things, then we are of the opinion that Intemperance is the crying sin of the present age. But, as our report is mainly upon the intemperate use of spirituous liquors, we notice more

particularly that feature of the subject. And we here take the ground that now, all indulgence in drinking ardent spirits, with or without intoxication, is intemperance. We contend that, under existing circumstances, what is called the moderate use of spirituous liquors is Intemperance, and the immoderate use of it, is drunkenness. Intemperance in the moderate use of spirituous liquors may consist of several degrees. Some use it only occasionally or once daily; this would constitute the first degree. Others use it not only occasionally, but as a general thing three times daily; this would bring a man to the third and perhaps to the highest degree of Intemperance,—for more than that per day, we think, would border on drunkenness. Six or eight drinks a day, we think, would not fall short of habitual drunkenness. To be temperate, then, in the use of spirituous liquors, we must not use them at all as a beverage.

As to the evils of Intemperance, (if we had space to name them, but they are too notorious to require it,) its ravages are awful in all parts of our land. One who has lately spoken eloquently upon this subject, says: "We have the best authority to assert that, the use of alcoholic drink has cost the United States directly, in ten years, twelve hundred millions of dollars; has burned, or otherwise destroyed, fifty millions more of property; has destroyed three hundred thousand lives; sent one hundred and fifty thousand to the States' prisons, and one hundred thousand children to the poor house; caused fifteen hundred murders, two thousand suicides, and has bequeathed to our government one million of orphan children.

Oh, that a cure for an evil like this could be found! The friends of Temperance tried many, but no one expedient,—nor all of them together has yet proved effectual. Many say it cannot be cured by moral suasion; that the liquor traffic must be stopped,—subjecting it to the same scrutiny and control that you do arsenic, prussic acid and other poisons. This would be measurably to dry up the fountain. But we think the better plan is to change the direction of the stream. We remember that Cyrus took the city of Babylon, not by drying up the fountain of the broad river Euphrates which flowed directly through the city, but by changing the direction of the stream. So if we could turn the stream of *alcohol* from running down men's throats, the strong fortifications of intemperance would be demolished, and temperance would be victorious. The great alcoholic

river runs off, not only into the mouths and down the throats of drunkards like open sepulchers, but most welcomely glides into the houses and down the throats of thousands, who call themselves temperance men. It is here, intemperance fortifies itself, and finds refuge—it finds none in the drunkard, and but little in places of public revelry. If it had refuge no where else, it would soon be hissed from these places. Let us therefore level our artillery against the moderate or intemperate use of the article—let its common use as a drink become disreputable—let the example be regarded as totally unworthy of all respectable and good men. Put it to open shame, do this and intemperance will begin to wane and hide its deformed head, and temperance will cover and bless our happy country.

Resolved, That the friends of temperance be requested to hold frequent public meetings, deliver public addresses, and make every laudable effort to awaken public attention, and form a wholesome public sentiment in regard to this important subject. J. S. FORD, *Chm'n.*

[*I*] REPORT ON THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

The Southern Baptist Publication Society, located in Charleston, S. C., has now been in existence twelve years. In this comparatively short period, it has, as we see by a report of the financial secretary, J. J. Soon, Esq., issued an amount of publications equal to, (we give the round numbers, they are a fraction larger,) two hundred and fifty thousand volumes, or ninety-five million pages. The amount issued for the last year ending July, 1859, was twenty-nine thousand volumes, or twelve million pages. Of these amounts the *new* works composed eleven thousand volumes, or one million pages.

The above named volumes "in literary merit, in the spirit of piety which they breathe, in fidelity to the truth, and in mechanical executions," compare favorably with any publications North or South; and reflect great credit and honor upon the Denomination. The recent ample endowment of this society, has placed it upon a firmer basis, and given it increased facilities for extension and usefulness, causing it to present to the Church the highest prospects, and to its munificent *founders*, the richest reward. Your committee offer the following resolution:

Resolved, That the Southern Baptist Publication Society is eminently worthy of the sincere praise fervent prayers, and liberal patronage of Southern Baptists: and that they are earnestly recommended to make enlarged efforts for the increase of the circulation of its valuable publications.

J. C. WRIGHT, *Chm'n.*

[J] REPORT ON LETTERS AND DOCUMENTS.

Your committee on letters and documents, would report that there are thirty-one churches represented in this body: Reporting a membership of 5,408. The Fellowship Church at Brush creek, requests this Association to hold its next Association with her.

The church at Antioch, states that brother James B. Pool, has been ordained to the work of the ministry. The church at Medline, states the ordination of brother John L. Adams. The church at Bethsaida, has licensed brother Wm. O. Stevens, to preach in the bounds of this Association. The church at New Hope, has licensed brother James R. Lashen, to preach in this Association. The Fellowship church, near Doublen, requests a letter of dismission, to join the Unity Association.

J. R. FREEMAN, *Chm'n.*

[K] TREASURERS REPORT.

1858. WM. B. LAWSON, DR.

To Cahaba Association:

To Collection on Sabbath,	$102 55	
" cash received of Wm. P. Coleman,	2 50	
For ministry by churches,	58 25	
" Associational purposes,	36 75	
" Widows fund of preachers, deceased,	19 25	
" Indian Missions,	10 00	
" Choctaw Indians,	18 00	
" African Mission,	12 00	
" Sister Priest,	4 00	
" Alabama Bible cause,	10 30	
" Shilo Church by brother Miree,	1 50	
		$275 10

CR. BY VOUCHERS,

To brother Rupel Holemans' receipt,	$79 27	
" " S. A. Creath, "	67 27	
" " Wm. S. Miree, draft to T. S. Caswell,	69 25	
" " Wm. S. Miree, as Clerk.	25 00	
" " Calvin J. Crews, for widows,	19 25	
" " Daniel Lamar. Bible cause,	10 30	
" " Cash to balance,	4 76	
		$275 10

Cash to Balance, $4 76.

All of which is respectfully submitted, WM. B. LAWSON, *Tres.*
October 15th, 1859.

☞ The auditing committee have examined the above report, and find it to be correct. J. C. WRIGHT, *Chm'n.*

REPORT OF COMMITTEE ON WIDOWS' FUND.

Your committee have waited upon sister Summers and sister Tubb, and found them in destitute circumstances.

We have received for their relief, from the Association in cash and pledges. $129 30

From brother Lawson, 19 25

$148 55

Paid to sister Tubb, 73 75

" " " Summers, 73 75

$147 50

Balance in hand, 1 05

$148 55

WHEREAS: There are in our midst, the widows and orphans of several deceased Baptist ministers who are in most indigent circumstances, therefore,

Resolved, That the Pastors and Deacons of the Churches of this Association, be, and are hereby requested at their communion seasons, to take up a collection for the support of the widows and orphans of deceased Baptist ministers, and for the support of the poor within our bounds.

FINANCE COMMITTEE'S REPORT.

Your Committee on Finance, beg leave to report as follows:

Paid for Home Missions,		$213 90
" " Foreign "		51 68
" " Indian "		98 92
" " African, "		3 70
" " Minutes,		56 87
" " Association fund,		36 38
" " Bible cause,		11 50
" " Widows fund by the Church:	$47 75	
By citizen of Concord Church,	4 50	
Public collections,	56 00	
	$107 25	107 25
Sent S. W. Baptist to A. Bishop, Viena, Ala.,		2 00
		$560 10
Amount paid brother Crett, by the Churches,		148 90
" To be sent to the Convention by Fellowship Church,		3 50
" Paid M. T. Sumner, for Indian Missions for years 1858 and 1859,		20 00
1859 and 1860,		10 00
" Public collections,		165 65
Paid Sumner,		$908 15

Auditing committee recommend above report, and found error of 50 cts.

J. PRESTRIDGE.

Statistics of the Cahaba Baptist Association.

CHURCHES.	COUNTIES.	PASTORAL SUPPLY	Rec'd by Bap.	Rec'd by Let.	Dis'd by Let.	Excom'ted.	Deceased.	Restored.	Total.	Minute Fund.	Ass'tion Fund	Total.
Bethel	Bibb	H. P. Griffin,	...	...	...	1	1	..	66	$1 00	$0 50	$1 50
Pisgah	Perry	Wm. L. Cochran,	7	4	9	1	..	5	229	3 00	2 00	5 00
Mt. Edon	Perry	J. C. Crews,	09	4	5	..	..	2	63	1 00	1 00	2 00
Fellowship, Brush Creek,	Perry	John S. Ford,	11	1	9	..	..	2	151	3 00	1 00	4 00
Concord	Perry	John S. Ford,	1	...	3	..	..	2	207	3 00	2 00	5 00
Friendship	Perry	Jabez F. Brazzel,	...	...	...	..	..	..	30	....	....	....
Pilgrims Rest	Perry	J. C. Crews,	...	2	2	..	..	..	171	1 00	....	2 00
Hepsaba	Perry	James W. McCullough,	13	8	9	..	..	2	62	2 00	2 00	4 00
Oakmulga	Perry	A. G. McCraw	22	4	15	2	4	2	224	2 00	1 00	3 00
Liberty	Dallas	W. N. Reeves,	7	2	4	..	..	2	142	2 00	2 00	4 00
Cahaba	Dallas	T. M. Bailey,	11	12	...	..	..	1	69	1 00	1 00	2 00
Mt. Zion	Bibb	Henry P. Griffin,	11	7	3	..	..	..	64	1 50	1 50	3 00
Bethsaida	Greene	A. J. Russel,	...		4	1	..	..	47	1 00	50	1 50
Mt. Pleasant	Tuscaloosa	John C. Foster,	1	2	4	..	..	..	100	1 00	1 00	2 00
Siloam	Perry,	W. H. McIntosh,	10	...	25	1	2	..	782	4 00	6 00	10 00
Sardis	Perry,	I. H. Hagler,	1	...	3	1	-1	1	69	2 00	1 00	3 00
Selma	Dallas,	Noble L. Devotie,	20	13	11	12	2	2	295	3 00	2 00	5 00
African Baptist Church	Mobile,	W. C. Bachelor,	...	..	...	..	..	..	500	5 00	00	5 00
Macedonia	Greene,	P. V. Colston,	...	...	2	..	..	..	48	1 50	....	1 50
Shiloh	Perry,	Wm. L. Cochran,	7	..4	5	..	3	..	121	1 50	....	3 50
Union	Perry,	C. J. Crews,	...	1	3	..	..	..	45	1 00	....	1 00
Providence	Perry,	H. Talbird,	8	3	9	2	..	4	260	2 00	3 00	5 00
Hopewell	Perry	S. R. Freeman,	...	8	...	4	3	..	216	3 00	....	3 00
Pine Flat	Perry,	John S. Ford,	3	1	3	..	..	..	49	1 00	1 00	2 00
Antioch	Perry,	C. J. Crews,	3	...	4	2	..	..	48	1 50	0 00	1 50
Uniontown	Perry,	L. L. Fox,	43	27	22	7	5	1	467	2 00	....	2 00
Mt. Gilead	Bibb,	James W. McCullough,	10	3	2	..	1	..	43	1 37½	1 37½	2 70
Newhope	Perry,	A. J. Russell,	...	...	4	..	..	..	42	1 50	....	1 50
Mt. Pleasant	Perry	John S. Ford,	1	...	7	..	..	..	84	1 50	1 00	2 50
Newbern	Greene,	J. C. Wright,	8	3	4	2	..	..	209	2 00	2 00	4 00
Medline	Perry	Josiah McGee	8	4	4	..	..	..	35	1 00	50	1 50
Salem	Greene,	J. C. Wright,	36	4	4	..	..	1	570	2 00	....	2 00
TOTAL			250	132	179	33	22	27	5558	59 37½	36 53½	$95 70

Note—I see there are five from Liberty Church and one from Fellowship received by acknowledgment, which has been placed in the column of those recorded by Letter. There have been noLetters or Delegates from Bethel, Greene and Mt. Hebran for two years Hence, I have not placed them in the table of members. For other information I refer you to the report on Letters and Documents

W. S. MIREE, Clerk.